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ABSTRACT

A coloring book and a teacher's guide are designed to provide pre- and primary school children with an opportunity to develop their fine muscle coordination as they color and develop skills in art expression, and at the same time to introduce children to the cultures of the Plateau area tribes of Washington, Oregon, and Idaho. These tribes are the Yakima, Warm Springs, Umatilla, Nez Perce, Colville, and Spokane. The books focus on the Huckleberry Feast, which is celebrated in late August to offer thanks to the Creator for providing fruit for the people, and which is comparable to the Thanksgiving holiday. The legend that coincides with the Huckleberry Feast has been passed down orally for many generations. All of the characters portrayed in the coloring book are animal people. Each picture is titled in English in the coloring book, and in the teacher's guide in both English and Chinook Jargon, a trade language made up of various Northwest Coast Indian languages, English, and French. Chinook Jargon was used in the past as an intertribal language for communication when different tribes had to deal with one another. The teacher's guide features the narrative to be used with each picture, and additional learning activities (games, legends, vocabulary, craft activities). (Author)

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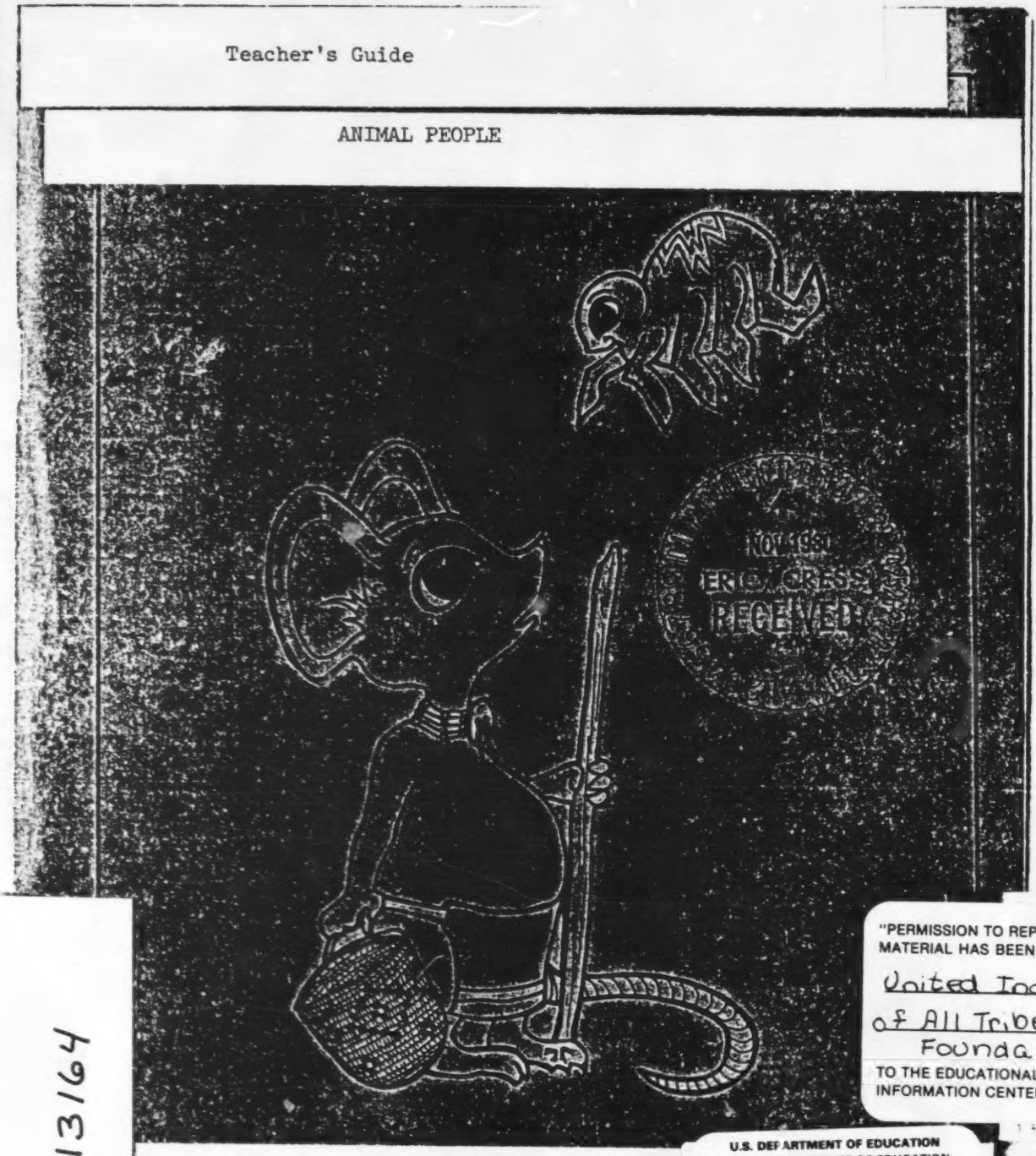
Teacher's Guide

ANIMAL PEOPLE



A COLORING BOOK

RC013164

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Animal People

A Coloring Book

A coloring book is valuable to children because it provides pre- and primary school youngsters an opportunity to develop their fine muscle coordination as they color and develop skills in art expression. At the same time, it affords them the opportunity to be introduced to and better understand the cultures of the Plateau area tribes of eastern Washington, Oregon and Idaho. These tribes are the Yakima, Warm Springs, Umatilla, Nez Perce, Colville and Spokane.

All of the characters portrayed in the coloring book are animal people. American Indian people, in general, have held a deep respect for nature and animal life. In their original tradition, all living creatures were treated with an equal amount of respect whether they were bug people, buffalo people, or human people. For this reason, many legends have animal people as their central characters. Aside from fun and amusement, legends were created and told to teach children different lessons: 1) to explain how nature and important landmarks came to be, and 2) to instruct young people in some moral or practical matter.

This coloring book is focused on the Huckleberry Feast, which is celebrated in late August on the Warm Springs Reservation, in eastern Oregon. The Huckleberry Feast is a first feast celebrated annually at the beginning of the berry season to offer thanks to the Creator for providing fruit for the people. (The Huckleberry Feast is also celebrated by the Yakima Tribe of eastern Washington.) First feasts are celebrated for some foods that were once the principal food supply for the people. Other food celebrations are the Salmon Ceremony and the various Root Feasts. These celebrations can be compared to the United States' and Canada's national

holiday of Thanksgiving which is celebrated annually, and originated as a time to give thanks to God for the food provided.

The legend that coincides with the Huckleberry Feast has been passed down orally for many generations. To date, it has not been written. According to this legend, during the time of Creation, the people were told that the huckleberry was chosen as the significant fruit. Since the beginning of time, the people of the Warm Springs tribe have treated the huckleberry as a sacred fruit. The Huckleberry Feast is one of the celebrations of the Washat religion, an ancient religion of the Plateau area tribes. Those who follow the culture of their ancestors do not pick huckleberries until after this Feast is finished.

A name-giving ceremony is often conducted as another ceremony held during the Huckleberry Feast. A young person who has shown skill in good berry picking is chosen and recognized by the immediate family to receive a name that is related to berry picking. The young person's harvest is given to an elder, who is honored by the tribe as a skilled and efficient berry picker. The elder in return, offers praise and encouragement to the young person. The young person's family distributes gifts to those that attend the special name-giving ceremony.

The different dress styles of the Animal People indicate they have come from far and near to participate in the Huckleberry Feast. Participants attend the celebration for a variety of reasons. During the Feast, many events take place:

1. Gathering and preparing food--pages 2, 3, 4, 8
2. Participating in the stick game--pages 1, 5, 6, 7
3. Participating ir social dancing-- pages 3, 13, 14
4. Participating in ceremonial dancing--pages 9, 10, 11, 12

There are activities that can be done in addition to having children color pictures:

1. Have children make a colorful bulletin board display of each of the events listed above.

2. Have children draw or trace the pictures of the Animal People on the blank page opposite each picture.

3. After hearing about the pictures, or one of the legends, have the children make an original drawing of what they have heard.

Each picture is titled in both English and Chinook Jargon. Chinook Jargon was the trade language made up of various Northwest Coast Indian languages, English, and French. Since its primary use was during trade, not all English words were translated into Chinook Jargon. Chinook Jargon was chosen to be included in the Animal People because it was used as an intertribal language in the past for communication when different tribes had to deal with one another.

Imagination has been used in the description of some of the Animal People. For example, on page 1, it is stated that in the two Lady Bug Peoples' suitcase is "the dress of the Crow tribe." Here is an opportunity to talk about another tribal group from another regional area and make comparisons of their different types of homes, dress, or life styles. It is imporant for children to learn that all American Indians are not alike.

The following are the goals of Animal People:

1. To instill in children an awareness and respect for people in general and American Indian people in particular.
2. To show children that the teacher respects cultural needs (clothing, ceremonies, foods, games, recreation, beliefs, religion, language, etc.) and social needs (sharing, caring, cooperating, respecting, giving, etc.) of her/his students.
3. To reinforce American Indian children's positive self-image and pride in their own cultures.

The following are the learning objectives of Animal People:

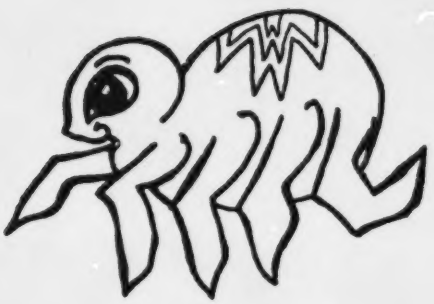
1. Students will be able to color the various pictures and create bulletin board displays as an aid to their artistic expression.

2. Students will be able to identify different cultural traditions of the different Animal People by listening to the teacher's explanation of each picture.

3. Students will be able to repeat words and phrases in Chinook Jargon and repeat their English meaning after listening to the teacher.

4. Students will be able to tell the reason for legends after listening to the teacher explain why legends are told.

5. Students will be able to explain some of the basic meanings of a particular legend after listening to the teacher tell the legend and explain its meanings.



Two Ladybug People

Two Ladybug People

(No Chinook Jargon)

These two Lady Bug people have traveled a long distance to attend the Huckleberry Feast. The parfleche bag, which is being used as their suitcase, and the drum which has a Plains design of the Crow tribe, indicates they are from a different region. These visitors have come from another area to participate in the festivities. They have their ceremonial dress in their suitcase. The drum on the mushroom beside them is the type of hand drum used during the stick game. The Lady Bug people have come to watch the stick game played during tribal gatherings and to participate in the religious ceremonies.

Suggested Activities

1. Make a parfleche bag. Directions can be found in the "Arts and Crafts" issue of the Daybreak star, December 1977. If you do not have this issue, contact the following for a copy of the directions:

   Community Educational Services
   United Indians of All Tribes Foundation
   Daybreak Star Cultural Education Center
   P.O. Box 99253
   Seattle, Washington 98199
   (206) 285-4425

1

a. "The Ant and the Bear," Pushapmi Stories (Grandfather's Stories.)

Yakima Indian Nation, Box 341, Toppenish, Washington 98948. 1975.

This legend tells of the dance contest between the Ant and the Bear who vie for control of daylight and night time. According to Yakima legend, the Bear drops to the ground at the same time that the Ant drops to the ground. As a result, there is both day time and night time. On the Warm Springs Reservation, the story is told a little differently. In their version, the Ant and his cousins outlast the Bear, making the outcome the same.

b. "Furred and Feathered Animals Have a Council," Nu Mee Poom Tit Wah Tit (Nez Perce Legends.) Tribal Publications, Nez Perce Tribe of Idaho, Lapwai, Idaho 83540. 1975.

This Nez Perce legend tells how the furred and feathered animals of long ago had a council to decide how long everyone should sleep. The animals could not come to an agreement and so that is why animals sleep different lengths of time--the Bear sleeps for six months and birds sleep every night. In this legend, a lesson is taught on why Skunk, Prairie Chicken, and Chipmunk look like they do today.

Rabbit Woman

Rabbit Woman

(Kwitshadie Tenas Klootchman)

California Rabbit Woman is wearing clothing of her northern California tribe, the Karok. She is another visitor who has traveled a distance to get to Warm Springs celebration, the Huckleberry Feast. She is wearing a necklace made of white dentalium shells. Dentalium was often used for money during trade and was a sign of status and wealth. The shells were often tuskshaped and were thick strands sometimes four to five inches deep. On her head is a basket hat made of pine roots, bear grass, bracken fern, and porcupine quills. (The hat style can be compared to the basket hat made of Indian hemp and other types of grasses worn by Rabbit Woman, page 12.) Rabbit Woman wears an apron made of buckskin trimmed with small clam shells, abalone shell pieces, and pine nuts. All of the materials of her costume are made from the natural resources found in her area of California. Rabbit Woman has a basketful of ground acorns for making acorn soup, a food of northern California people. Her basket is made of pine roots, bear grass, and bracken fern. The design of both the basket and basket hat are typical of the Karok people and other nearby tribes such as the Hupa, Yurok, and Tolowa. The background color of the hat and basket is tan with reddish brown and black in the design

For further information about northern California tribes, traditions, and customs, show the filmstrip entitled, "Nature and the Northern California Indians." It can be orderd from:

Shenandoah Film Productions
538 6th Street
Arcata, California 95521
(707) 822-1030

3

Squirrel Man

Squirrel Man

(Skwis'Kwis Man)

Squirrel is helping carry food brought to the festivities. For some tribes, it is the job of the women to carry and prepare certain foods. The basket he carries is made of cedar root and is filled with huckleberries which are lightly covered with pine branches to keep the berries fresh and clean. Squirrel is from the Warm Springs Reservation and is dressed to participate in the social dances. On his head, Squirrel wears a beaded headband and a roach made of porcupine guard hairs, the hair of a deer's (Mow'itch) tail, and an eagle (chak chak) feather. Squirrel is wearing a loop breast plate made of wampum. This style of jewelry is worn by men. It can be compared to the loosely hanging shell necklace worn by Rabbit woman, page 12, which is the style worn by women.

Suggested Activities

Discuss the spiritual significance of eagle feathers. Background information is difficult to find when trying to research their use for a specific tribe. Generally speaking, eagle feathers, especially those of the golden eagle, are used by American Indian people throughout North America. Eagle feathers are used extensively and are highly valued. In the past they were major items of trade between various American Indian cultural groups. Eagle feathers hold many and varied meanings when used in the differing tribal ceremonies, rituals, and religious practices. Because of the eagle's great courage, beauty, and strength, the American Indian people admired the spirit of the eagle and prized its feathers above all others.

Beaver Woman

Beaver Woman

(Ee'na Tenas Klootchman)

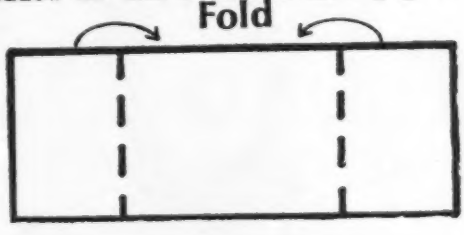
Beaver Woman is dressed in one of the many styles of the Yakima Nation. She has a bandana tied around her head, a single shell necklace around her neck, and a cloth, wing dress which is accented by a sash (La sangel) belt. (Her dress is called a wing dress because it is made in such a way that when her arms are extended it looks like the wings of a bird.) Beaver Woman carries a corn husk bag with a geometric design. The art of the corn husk is significant and authentic to the Plateau tribes. Corn husk bags are unique to some of the tribes in the Columbia River region. (This bag can be compared to the beaded bag of Mouse Woman, page 10.) Yakima Beaver Woman has come to the Huckleberry Feast to help in food preparation.

Suggested Activities

Have children weave a simulated corn husk bag.

1. Background--light yellow or tan construction paper

   a. Fold



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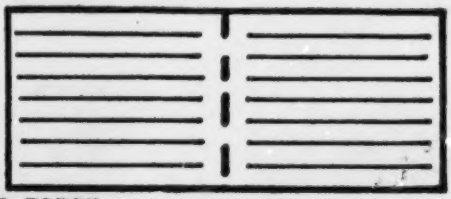
b. Make cuts ½" apart and extending to within 1" of edge.

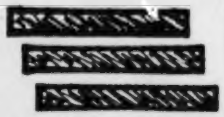
c. Open.

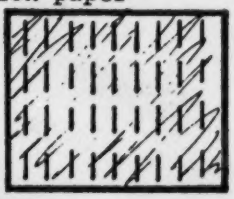


2. Weaving strips--brown construction paper

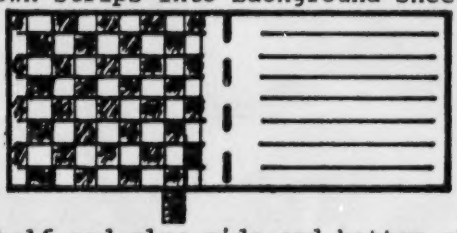
a. Cut strips ½ inch wide

b.

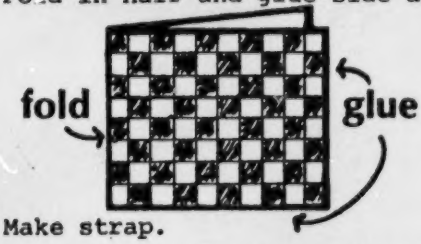




3. Weave brown strips into background sheet.



4. Fold in half and glue side and bottom closed.



5. Make strap.

a. Cut 16" of heavy brown macrame yarn.
b. Adhere yarn to bag.

Materials needed:

Light yellow or tan construction paper, glue, scissors and heavy brown macrame yarn.

6

Skunk

Skunk Rabbit

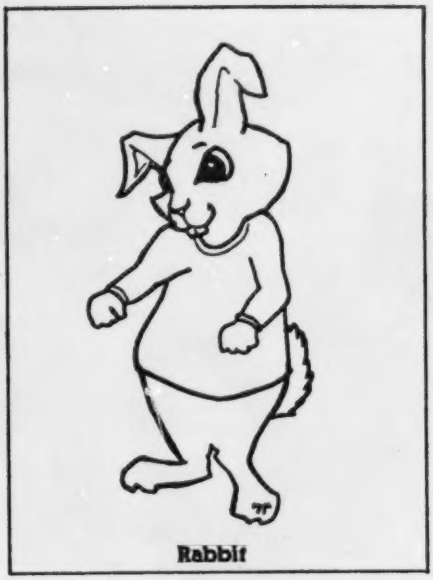
(Hum Opoots) (No Chinook Jargon)

Porcupine

(Kwitshadie)

Skunk, Rabbit, and Porcupine are participating in the Stick Game (Slahal) of the Warm Springs tribe. The pieces are often made of deer (Mowitch) or cougar (Hyas PussPuss) bone. The Stick Game uses sets of plain and marked bones (sometimes referred to as "female" and "male" bones) which are hidden in the hands. A number of slightly longer sticks are used to keep score in much the same manner that chess and checker pieces are used. Skunk and Rabbit have teamed up and are hiding the bones, while Porcupine is on the opposing team, trying to guess the whereabouts of the unmarked bone (female bone.) The object of this game is to win all the sticks by guessing which hand holds the unmarked bone. When the guesser is correct, he wins the opportunity to hide bones and try to outwit an opponent. For each wrong guess the guesser must give a stick to the hider's team. Porcupine has two sets of sticks in front of him, those standing upright in the ground belong to him, and those lying down are the sticks he has captured. The Stick Game can be played with seven or more sticks. In team play, two sets of bones are used with each team having one set. Teams face each other with the captain or guesser in the middle. During the time the team is hiding the bone, songs and chants are played and sung in order to distract the guesser from finding the bone.

7



Rabbit

Porcupine

1. Play a version of the Stick, or Bone Game. See The History and Culture of the Indians of Washington State. Superintendent of Public Instruction, Olympia, Washington 98504. 1975.

2. Read the following legends from the Indian Reading Series: Stories and Legends of the Northwest. Northwest Regional Educational Laboratory, 2360 Southwest 170th Street, Beaverton, Oregon 97005. 1977.

   a. "How Cottontail Lost His Fingers"

      This is a Warm Springs legend describing how Porcupine, who holds the power of thunder and lightening, teaches Rabbit that it is wrong to cheat. The Warm Springs people have a saying, "Never cheat or you will have hands like rabbits."

   b. "The Sucker and the Eel"

      Another Warm Springs legend tells about the gambling game between Sucker and Eel. It explains why Eel has only one bone and Sucker has many.

8

Racoon

Raccoon

(No Chinook Jargon)

Raccoon is wearing a beaded belt with brass studs similar to the ones being worn by Squirrel, page 3, and Duck, page 9 . These belts are worn by some American Indian men and are a more contemporary addition to their dress styles. Raccoon is carrying two large acorns (Kah'naway.) According to some legends of the Columbia River tribes, Raccoon loves acorns very much and often suffers as a result of his greed. In this picture, Raccoon is carrying the acorns to the festival to share with his relatives and friends. Sharing, a highly valued behavior among American Indian people, has been a hard lesson for Raccoon to learn and it is nice to see that he has finally learned it.

Suggested Activities

Tell a legend of Raccoon and his Grandmother. Both of these legends stress the importance of sharing food. Raccoon takes more than his share, condemning all of his people to die for lack of winter food.

a. "Little Raccoon and His Grandmother," Coyote Was Going There. University of Washington Press, Seattle, Washington 98105. 1977.

   This Wasco-Warm Springs legend explains how Grandmother spoils Raccoon by letting him be a finicky eater and how both suffer as a result. In short, it tells how Raccoon gets his stripes and how Grandmother turns into a scolding Blue Jay.

b. "Kalaasya (Raccoon)," The Way It Was (Yakima Indian Legends). JOM Consortium, Region IV, Box 341, Toppenish, Washington 98948. 1974.

The legend involves Raccoon, his Grandmother, and acorns and tells how Raccoon selfishly consumes all of the winter supply of acorns and has to be severely punished by his Grandmother. It also explains how Raccoon gets his stripes. This legend may have to be condensed and modified to suit the age level of the children. It is important to try to maintain the meaning of the legend.

Duck

Duck

(Kweh Kweh)

This Duck is from the Yakima Reservation and is beating a hand drum used during religious ceremonies and worship dances. The drum is painted with a design that is a stylized adaptation of a design currently being used during the ceremonial dancing. As Duck beats his drum, he sings his powerful religious song for the people who are participating in the religious dances. A side purse is fastened to Duck's belt since traditional American Indian clothing usually does not include pockets--a side purse serves that purpose.

Suggested Activities

Since the picture shows Duck drumming and singing during the important religious ceremony, the following is an excellent legend for the children to hear.

"Duck and His Wife," The Way It Was (Yakima Indian Legends). JOM Consortium, Region IV, Box 341, Toppenish, Washington 98948. 1974.

This Yakima legend teaches how the male mallard ducks got their beautiful markings. It also teaches how Duck took the medicine dance very seriously and, as a result, saved the world and the creatures from freezing. He did this by singing his powerful song.

Mouse Woman

Mouse Woman

(Hool Hool Tenas Klootchman)

Little Mouse Woman is wearing the dress that many older Warm Springs women use for everyday as well as for special ceremonies. Women from the Yakima, Colville, Spokane, Nez Perce, and Umatilla tribes also wear this same dress style. She wears a shawl, a cloth wing dress, and, at her feet, is her beaded bag. Mouse Woman rings the bell (Mamook Tintin) during certain parts of the ceremonial dances. The ringing of the bell is an honored and respected activity and is usually done by an elder of the tribe. The Warm Springs tribe, as do many other American Indian tribes, respect and value their elders. (It might be noted that mice usually are not treated in such a respectful manner. In legends, they usually are found stealing. Perhaps this little mouse has repented for her misdeeds and is able to participate in the ceremonial services.)

Suggested Activities

1. Discuss the differences between the dress of Beaver Woman, page 4, and Mouse Woman, page 10. Attention should be focused on the shawl. Plateau region women of other tribes do not participate in ceremonial dances unless they are either holding or wearing their shawls. This respected tradition has been

passed down for many generations. Rabbit Woman page 12, is also wearing a shawl. For social dancing, the shawl tradition is more relaxed.

2. Read and discuss the legend, "Lakaaya Mice ," The Way It Was Yakima Indian Legends). JOM Consortium, Region IV, Box 34., Toppenish, Washington 98948. 1974.

This legend tells how the mice sisters are intent on stealing other people's food. As a result, they lose their little sister who is very dear to all of them. Because of their greediness, mice to this day are able to take away only tiny amounts of food at one time.

Rabbit Man

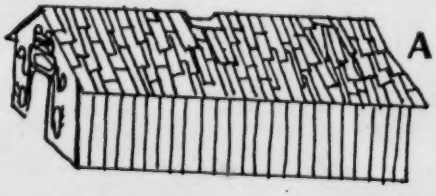
Rabbit Man

(Kwitshadie Man)

Rabbit Man's ribbon shirt, accented with a sash belt, is sometimes part of the ceremonial dancer's costume worn by the men of the Warm Springs tribe. Vests, beaded belts, fur wraps on their braids, moccasins, or slacks and long sleeved shirts are also often worn. The eagle feather he carries has spiritual significance as discussed with Squirrel, page 3. He is dancing to music being provided by Duck, page 9, and Mouse Woman, page 10. Rabbit Man and Rabbit Woman, page 12, are dancing at the same time. Men and women do not dance together, although they do dance at the same time on opposite sides of the longhouse.

Suggested Activities

Have the children look at the drawings of the various types of Plateau longhouses that have been used in the past. Have them draw a longhouse of their own choosing on the page opposite Rabbit Man. On some reservations, the dances and other gatherings are held in community centers or gymnasiums. Other tribes have been able to rebuild longhouses (Style A) for their ceremonial celebrations.



Rabbit Woman

Rabbit Woman

(Kwitshadie Tenas Klootchman)

Rabbit Woman is wearing one of the ceremonial dancer's costumes of the Warm Springs Reservations--a shawl, a wing dress, a basket hat, and strands of wampum shells around her neck. Like Mouse Woman, page 10, Rabbit Woman's shawl is worn during special ceremonies and always carried or worn while participating in ceremonial dances. Rabbit Woman's right hand remains free from her shawl to enable her to raise it during certain parts of the ceremonial dance and also to keep rhythm. Her basket hat, made of Indian hemp and other grasses, is worn only for special occasions. Its colors are the colors of nature: yellow, black, brown, white and blue. The hat, along with the ermine skin attached to the top, is a family heirloom with special ceremonial significance. Some women have an eagle feather, a fluff or strands of beads on their hats.

Suggested Activities

Discuss with the children the meaning of an heirloom. Ask if their mother or father has something very special that has been handed down from one generation to another.

Chipmunk Man

Chipmunk Man

(No Chinook Jargon)

Chipmunk Man wears a porcupine roach similar to the one worn by Squirrel, page 3. The only difference is Chipmunk's roach holds two eagle feathers rather than one. The choker is made of braided leather accented by a piece of abalone shell and ermine tail. In one hand he carries a fan of eagle feathers, called a peyote fan by some tribes. It is used to emphasize the rhythm of the drum as the person dances. In his other hand, he carries a staff. Today, in the Plateau style of social dancing, men often wear leggings (Mitass) which is sometimes covered with a breech cloth. This style of costume indicates they are straight, traditional dancers. The fancy dancer is another type of social dancer. In the picture, Chipmunk is looking down, a posture often taken during this particular dance. This step signifies that the dancer is watching for the footsteps of his enemy.

Mouse Man

Mouse Man

(Hool Hool Man)

Mouse Man is getting ready to participate in the social dances. He is a fancy dancer. In his hand he holds a hoop covered with otter (Nenamooks) fur. It is in the shape of a circle to represent the earth (Illahee). For the same reason, this dance is performed in a circular pattern, as are many other American Indian dances. The four feathers that hang from his sacred hoop represent the four directions--North, South, East and West. Mouse is not wearing the feather bustle that fancy dancers usually wear. However, he is wearing the bells and the metal armband (which is sometimes beaded) that many dancers customarily wear. He carries a beaded dancing stick in his hand. The stick is used for decoration and does not have the special meaning that the staff has when carried during the ceremonial celebrations. At the end of his dancing stick are eagle feathers that the dancer twirls as he dances. He does not have leggings, but Mouse Man is wearing the breech cloth worn by men participating in social dancing.

Suggested Activities

Show the children a picture of the feather bustle often worn by fancy dancers. Pictures can be found in the November, 1978, issue of the Daybreak Star or in "A Little Boy's Big Moment," one of the books in the Indian Reading Series: Stories and Legends of the Northwest. Northwest Regional Educational Laboratory, 2360 Southwest 170th Street, Beaverton, Oregon 97005.

VOCABULARY

WORD LIST

ENGLISH	CHINOOK JARGON	PRONUNCIATION
Acorns	kah´naway	kă´- nă wă
Beaver	Ee´na	ē´ nä
Bone Game	Sla´hal	slă - häl
Cougar	Hyas pusspuss	hĭ-ăs´pĭsh pĭsh
Deer	Mow´itch	mōw´ĭch
Duck	Kweh Kweh	kwĕ-kwĕ
Eagle	Chak Chak	chăk-chăk
Earth	Illahee	ĭl-lă hē
Leggings	Mitass	mĭt-äs
Man	Man	măn
Mouse	Hool Hool	hol- hol
Otter	Nenamooks	nĕ nä mŭks
Rabbit	Kwitshadie	Kw-ĭch´shä-dĭ
Sash	La Sanjèl	lä sänjĕl
Skunk	Hum opoots	hŭm-ō- pōōts
Squirrel	Skwis´Kwis	Skwĭs´ kwĭs
To ring a bell	Mamook tin tin	mă-mŭk tĭn tĭn
Woman	Klootchman	klōōtch- măn
(if an "animal woman")	Tenas Klootchman	tĕn´-äs

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1

Two Ladybug People

2

Rabbit Woman

3

Squirrel Man

4

Beaver Woman

Skunk

5

6

Porcupine

Rabbit

7

Racoon

8

9

Duck

10

Mouse Woman

11

Rabbit Man

12

Rabbit Woman

13

Chipmunk Man

14

Mouse Man

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For further information, please contact

Community Educational Director
UNITED INDIANS OF ALL TRIBES FOUNDATION
P.O. Box 92253
Discovery Park
Seattle, Washington 98199
(206) 285-4425